

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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Volume I.

NEW-YORK, SATURDAY, APRIL 23, 1853.

Number 51.

WYOMING CONFERENCE ON LIBERTY OF CONSCIENCE AGAIN.

MESSESS. PARTRIDGE & BRITTAN:

My letter on the above subject, published in your issue of the 20th of November last, has called forth a somewhat spicy reply from Rev. George Peck, D. D., which was published in the *Christian Advocate and Journal* of the 20th of February, ult. This reply entirely distorts—I hope from misapprehension and not design—that letter, and in addition, lays against me, in a variety of forms, the grave charge of falsehood. I immediately addressed an answer to it, to the Editor of that paper, Rev. G. E. Bond, D. D., correcting Dr. Peck's misstatements in the use of as respectful terms as I knew how to employ, but it was refused admission. I did suppose that an editor of a *Christian* advocate, however opposed he might be to Spiritual Manifestations, would, nevertheless, be unwilling to have the name of a member of his own communion, or indeed of any one, stand before the thousands of his readers clothed with such infamy as Dr. Peck charges against me, when he had the means of knowing that the charge was groundless, and would unhesitatingly publish a correction of such injustice. But I was mistaken. The charge is there, and however false, there it must stand; and if the readers of this *Christian* (?) Advocate ever learn that it is false it must be in some other way than through the paper which thundered it forth. These strange things are all well. It will not require a long space for the inquiring public to learn how much respect is due to the statement of such papers, though claiming, as they do, to be conducted in the spirit of that religion which emphatically enjoins the duty upon all, "not to bear false witness against our neighbor." A cause which needs such means of defense is not likely to endure long. And though I am charged by Dr. Peck with very marked "infidel tendencies," for offering anything for your sheet, because, as he says, your paper "contains the rankest and most unblushing infidelity," for the reason, I suppose, that you have not dressed your paper in the straight jacket of sectarianism, and tight-laced it with pharisaic bigotry, but have spread out the banner of free thought and free discussion, and did actually admit a discussion on the subject of the rank which Christ holds in the universe of being, one disputant advocating the humanitarian, and another the orthodox hypothesis respecting him, and which incidentally drew in the question of the extent of the reliability of the Bible, as a revelation to man, and did not choke Dr. Cory down when he, consistently enough with his socinian views, questioned the absolute inspiration of the Bible; though the above charge was laid against me for writing anything for such a paper, and moreover, in a style quite complimentary both to you and me, Dr. Peck's readers are informed that I have "fallen in with a batch of infidels," meaning, I suppose the conductors and supporters of your paper, and though I may expect similar compliments for this, yet I will brave the danger of such respectful treatment, (for you know that flattery is always dangerous to a man of a doglike disposition, as Dr. Peck represents me,) and offer you another production, which, I hope, you will be disposed to admit.

Dr. Peck advertises his readers that the professed object of my former letter was to "give a history of the whole action of the ministers of the Wyoming Conference in my case." This is not true. I intended no such thing. Dr. Peck well knew that the Conference documents, necessary to execute such a purpose, if I had cherished it, were not in my possession. I may

hereafter publish the history of those proceedings, though I shall regret the necessity, if it should occur. There are some things connected with the case I should be glad to forget. I will now confine my remarks to the subject of Dr. Peck's misstatements and groundless accusations.

As stated in my former letter, and Dr. Peck does not contradict the statement, nothing was alleged against my moral character or ministerial fidelity and competency. All I had done which was deemed objectionable, was to publish my views, with their reasons, on the subject of Spiritual Manifestations. Many were unable to see any just reason in the simple exercise of the rights of an American citizen, for the proceedings of the Conference, especially, as it was known to every one who had read my pamphlet, that so far from assailing any doctrine or usage of the church, I had not in the entire work made even an allusion to them. *How*, I know not, but it was not long before other reasons were out before the public mind, and represented as the *real cause* of my expulsion from the ministry. I learned also, to my regret and mortification, that some of the members of that Conference, who knew that these reasons were wholly false, were giving countenance to them. I felt called upon to contradict them. And in doing this, chose the mildest course I could; did not mention the reports specifically, but simply in general terms styled them—"strange stories," and presented statements which would show their falsity, without seeming to impeach the moral character of any one. This I did not wish to do. I chose rather to leave the authors of these misrepresentations to the retribution of their own consciences and their God. I will now mention those reports: One was, "that I was clamorous and enthusiastic in the defense, and offensively obtrusive of my views on Spiritualism, and that for this I was expelled from the seminary and the ministry." This every member of that conference knew was false. Another was, "that I had changed my views of theology, and, taking advantage of my position as a Methodist preacher, had assailed Methodism!" My statement in my former letter was intended to meet this gross falsehood, which was, that "such a charge was not even alleged against me." Another report was, "that I had become an apostate and crazy." The testimony of the preachers, and the conduct of my Presiding Elder, were adduced to explode this. Another was, "that I had lost the respect of the people," &c. I referred to the fact of the petition of the people of my previous charge, for my return to them, to show that this was false. All these reports every member of that Conference knew were utterly false; and had they evinced the magnanimity to have contradicted them, instead of giving them countenance, my former letter would never have been written. This charge will not lie against all the members of that body. There are some noble spirits among them. Dr. Peck considers all these statements as arguments intended to "shield me from the censure of Conference," and to show "that my work was not deemed heretical?" We wonder such intellectual brilliancy is arrayed against Spiritual Manifestations. Neither is it any marvel that this same D. D. who can distort and misrepresent statements, so obviously irrelevant to the purpose for which he supposes they were made, that none, unless he were the very embodiment and personification of stupidity, would ever dream of making them for that purpose, no marvel, I say, that such a mind should commit other blunders equally evidencing a defect of—some kind. Dr. Peck has done this. One of these blunders is as follows. In the face and eyes of a con-

trary avowal, an avowal, too, made the basis of an argument in my "defense," which Dr. Peck personally, in a conversation I had with him on that very subject, and everywhere and to every body, to whom I have ever expressed an opinion on that subject, he says, "All this—revelations made by spirits not only above and beyond, but plainly contradictory to the Bible—Mr. Harvey considers perfectly consistent with the doctrines and usages of the church." Noble specimen of moral honesty this!!

Another blunder which Dr. Peck perpetrated, respects my statement that I had been "expelled from the ministry, because I would not say I did not believe that true which I did believe," &c. "Now," says Dr. Peck, "he was not disfranchised because he would not say he did not believe anything whatever to be true." And yet, this same Dr. Peck appends to his article a report of a committee, of whom he was one, passed by the Wyoming Conference, charging upon my pamphlet for advocating the reality of Spiritual Manifestations, what he is pleased to call, "four radical heresies;" viz: Necromancy, New Condition of Salvation, Insufficiency of Gospel instrumentalities for the Conversion of the World, and New Revelations; and which concludes with a resolution that required me, "publicly to retract" these allegations. To retract, is "to take back, unsay, disavow," according to Webster. Of course, to retract my publication on the ground of the above allegations, would involve a *concession* that these allegations were just. One is, that to advocate the reality of Spiritual Manifestations, is to "teach and sanction the unchristian (?) practice of necromancy." This I must concede and retract, or leave the Methodist ministry. I doubt whether a member of that Conference, or a man within its bounds, is afflicted with such an amount of intellectual stupidity as not to see at a glance, that to concede this charge, that Spiritual Manifestations are necromancy, would require a concession: First, That no good, glorified spirit was concerned in making them; second, That to practice or advocate them is a high moral crime. The Conference, therefore, not only required me to say I did not believe that true which I did believe, viz., that no spirit from Heaven had anything to do with these Manifestations, but they required, in addition, that I should publicly say, I believed that true which I did not believe true, viz., that Spiritual manifestations are necromancy; and thus steep my soul in the guilt of a double falsehood; and still further, to proclaim publicly that I believed some of the most devout Christians and purest characters within the circle of my acquaintance, little boys and girls—eight and ten years of age—had been, and were, practicing one of the highest crimes known to the laws of the Old Testament, and that I had been a *particeps criminis* in a system of Heaven-daring crime, for which they and I, in justice, ought to suffer death by stoning. And yet, these same divines hold me up to the public as a public liar, because I have said, "I was required to say I did not believe that true which I did believe true!" But the Conference could not stop there. It was not enough to require me, as a condition upon which I should longer hold a connection with them in the gospel ministry, to stand forth before the public, covered with an amount of guilt that would make a common felon tremble, but they must in addition require me to say, that a communication from spirits to the effect that resistance offered to their wishes to communicate to their friends on earth, by a chosen medium, is sin against God, is "teaching a new condition of salvation unknown to the scripture!" when these same divines consider even an unnecessary neglect to

hear God's messages (?) as delivered by their own mouths, unnecessary absence from class meeting to listen to the details of ordinary christian experience, is a sin against God, according to the scriptures, while to resist the proffered messages of glorified beings, coming laden with celestial tidings to earth, is unnecessary in order to avoid instituting "new conditions of salvation unknown to the scriptures"! This "error" I was accordingly required "publicly to retract." Here again, the requisition was laid upon me publicly to say what would have been a double falsehood: First, that I did not believe that true which I did believe, viz., that Spiritual manifestations were a reality; for, if it were right to resist a spirit, it must be because it is not a good spirit, i. e., from Heaven, as not a man of that body will dare deny; and, second, that I believed that true which I did not believe, viz., that those communications were either forgeries, or from the devil—and yet I must be held up as a public liar for saying only half of this!

The Conference could not stop even here; but still further, charged my book because it advocated the necessity of more extended and efficient instrumentalities for propagating the gospel, in order to achieve its ultimate and final triumphs—the world's conversion—a truth which admits of no doubt, and has been expressed hundreds and thousands of times by the most eminent divines of the age—and expressed my conviction that these manifestations were intended to meet that necessity—with "teaching the inadequacy of gospel instrumentalities for the conversion of the world," when it was expressly declared as my opinion in that very book, that these manifestations were gospel instrumentalities given for that very end. This I was required publicly to retract, and thereby say, First, that no necessity existed for any accession to the means of cooking and applying the truth of the gospel; Second, that Spiritual manifestations were not a reality, or, at least, were not from Heaven. And here, again, I must falsify my convictions, in two respects, and say I did not believe what I did believe, and that I did believe what I did not. And yet Dr. Peck informs the public that I "was not required to say I did not believe anything whatever to be true"!!

And even these six falsehoods were not enough to lay on my conscience, superadded to an acknowledgment that I, and hundreds of others, deserved death for daring, as Daniel did at Hiddkel, Christ on Tabor, and John on Patmos, to fit me for the work of a gospel minister. I must go still further, and add to this catalogue of falsehoods several others, under the head of "obnoxious," "new revelations." Under this head the Conference made four counts:

First, "That other worlds than ours were inhabited." This I must retract, and thereby say, first, that the fact was heretical, a strange delusion; second, that it was false, and third, that no good spirit, at least, ever communicated it. Each of which would have been false, for I fully believed just the reverse.

Second, "That sin had entered some other than our world." This I was required to retract, and thereby say, first, the matter of it was heretical; second, was false; third, that no good spirit had communicated it—three other falsehoods.

Third, "That it had no where been atoned for but here." This I was required to retract, and thereby say the same things as above, with the addition, that sin had actually been atoned for in other worlds and that, too, with the same breath with which I declared that sin had not entered other worlds!

Fourth, "Prophecies scattered all through the book." These I must retract, when I *knew* and could then, and can now, prove that every one of those prophetic communications were given, and written down, before the events which verified them transpired, which events, however, did transpire precisely as predicted, and related in my "obnoxious" "Defense." These facts I must publicly retract, and thereby falsely say to the public, that I had told falsehoods in telling the truth!

There were at least fifteen out and out lies which the Wyoming Conference required me publicly to utter, in order to win their consent that I should longer continue a member of that body of ministers! I know that in complying with their demand, I should have lied only by construction; but constructive lying is, in my opinion, and I believe in God's, real lying, notwithstanding. Had the Conference walked right up to the question, with manly step, and said, "No man can be suffered within our sacred ranks who believes or advocates Spiritual manifestations," and put me out of their synagogue, instead of putting forth such a studied effort to mystify and begot themselves and the public, they would be entitled to some respect. For an honest utterance of honest convictions is always to be admired. But this cry with one breath, it is necromancy, and denying it with another, as they did in my case—convicting me of horrid crimes, and still endorsing my moral and christian character—hurling me out of Conference because I had written out my opinions, and passing the character of Rev. Charles Perkins, because he had only orally proclaimed the same views, and that of V. M. Coryell, because he said he thought his little medium daughter was possessed of the devil, or what amounted to the same thing; for he said to me and others, that his daughter was a medium; and, to the Conference, that he thought it all of the devil; this pitiable inconsistency is deserving of what it will receive, respect, only from fawning sycophants.

It will neither surprise you, gentlemen, nor the reader, after the above expositions of the structure of Dr. Peck's mind, to learn, that it ranks with that class of which I have often heard but seldom seen, to which if you crack a joke, you must present also the explanation or it will not be understood. I called that bull of expulsion an "ecclesiastical popgun." Dr. Peck thinks I meant the Conference, and forthwith decides that I was not, while in it, the barrel, nor wad, nor piston; but a "little volume of pent up air," "put into that little hole by a hydraulic press." Air put into a little hole by a hydraulic press! Wonderfully scientific! All I meant by the above expression was, that I esteemed their bull of expulsion as harmless as a popgun, and cared nothing about it. Perhaps I had better have so expressed it, and leaving the *idea*, I have no objection to retract the *word*, for I wish to treat all with respect, while still I feel no regrets, and esteem it no disgrace to have escaped from an association where opinion is esteemed a crime, when not in accordance with a majority, and conscience a slave, or, at best, a plaything, and mawk object for grave divines. C. H. HARVEY.

KINGSTON, April 7, 1853.

Spiritualism Among the Yezidees.

An Eastern traveler, writing to the *N. Y. Tribune* an account of a visit to that singular Asiatic tribe known as the Yezidees, or "devil worshippers," says, "I noticed a great number of small conical structures, said to mark the places where their Sheikhs have had interviews with angels. I afterward saw the 'man in black' who holds direct communication between Sheikh Nasir, the religious head of the Yezidees, and his Satanic Majesty. The doctrine of Spirit-rappings is not so new as some of you Americans suppose."

SPIRITUAL TELEGRAPH.

A. B. BRITTON, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW-YORK, SATURDAY, APRIL 23.

ALL NEWS FROM ANY SOURCE, AND FROM ANY PART OF THE WORLD, AND FROM ANY OF THE SPIRITUAL WORLD, WILL BE RECEIVED BY THE EDITOR.

MODERN INFIDELITY.

The term infidelity, has grown indefinite and meaningless in its general application when applied to matters of religious opinion. Each particular idea or opinion is infidel to its opposite, and thus each opinion is infidel to all others which are not in harmony with it. Formerly the word infidel was applied, quite exclusively, to those who rejected the miracles and wonderful accounts of the interference and visitations of spirits and angels, recorded in the Bible, and very few, in the communities and countries called Christian, had the courage or audacity to dispute or call in question the record in these respects. Recently, however, this kind of infidelity seems to have gained converts very rapidly. Indeed it is now considered quite orthodox to reject the doctrine of Spiritual intercourse. It is not among the scoffers at all religion that this form of infidelity is most prevalent; but strange to say, it has taken hold of the very altars of the houses of worship and stalks abroad under the guise of a Spiritual religion. Spiritual intercourse is declared an impossibility by the preacher who claims to speak by the influence of "the spirit." Modern miracles are pointed at as a fraud and deception, by preachers who pretend to believe in a book which contains the most wonderful accounts of miracles and spiritual influences, recorded of ancient times. To realize the extent of the prevalence of this infidelity, it is only necessary to hear the sermons and read the pamphlets, put forth by grave divines, on the subject of Spiritual Manifestations.

We have just one consolation when contemplating this alarming spread of infidelity. It is this: The converts to a belief in the Spiritual facts recorded in the Bible, from among those who formerly rejected them, more than outnumber the influx of infidel and anti-Spiritual ideas into the church. The proofs of Spiritual intercourse in our own age and time, have satisfied thousands of minds that the stories recorded in the Old and New Testaments are but a record of facts. If we read the account of Saul's visit to the woman of Endor, (a clairvoyant,) and his interview with Samuel, we can credit the account, for we know that in this day such transactions are of frequent occurrence. If we read Job's account of a "spirit passing before my (his) face," we see nothing but what is of daily occurrence among us. If we are told of the hand-writing on the walls of Belshazzar's palace, it is not deemed incredible, for many living witnesses can testify that they have seen the same things. If the account of prison doors being opened to let free the captive saints, is read to us, we know that it is not impossible, for we have abundant testimony to the unlocking of doors by invisible hands in our own time. If the power of spirits to move ponderable substances in former times is illustrated by the account of rolling the great stone from the mouth of the sepulcher of Jesus, we can credit the account from the exhibition of power in the presence of thousands of living witnesses. If our enthusiastic religious friends, forgetting for a moment their materialism, sing of the "golden harps" of paradise, we can give the idea the credit of a true foundation, for we know that exquisite music is produced by unseen visitants who are ever around us, and will approach us in a way to make themselves known, whenever we are in a condition to make it possible.

Thus, while the tangible and positive proofs of the miracles of to-day are bringing thousands from the darkness and doubts of the grossest materialism, to the enjoyment of a knowledge of continued, identical existence, the darkness of materialism and infidelity is stalking up the broad aisles of the church, and taking captive even the pulpit itself. Nothing but the most persevering efforts of kind spirits, and the co-operation of their earthly friends, can save the race from sinking into materialism and such constant preaching against the possibility of spirit guardianship.

How Some Cases of Insanity are Made.

A case of insanity, (illustrative of many others,) caused by a belief in the Spiritual phenomena, has lately come to our knowledge. It was done in this wise: A lady had, for some time, been confined to her room, from the effects of a diseased nervous system. A pious Methodist neighbor, who knew that some portion of the family were believers in the Spiritual manifestations, conceived the benevolent design of making some capital against the Spiritualists out of the circumstances. He reported that the lady was insane on the subject of Spiritualism, and caused the facts to be extensively circulated as a "solemn warning."

The facts of the case were, that the lady had

never been insane; that she was not particularly interested in the "rappings"; that she had never heard them more than ten minutes in her life; that she was never an enthusiast in anything; that there is no medium in the neighborhood where they live, and finally, the whole story was a base fabrication from beginning to end, gotten up by those who fancy they can advance their cause by such means. We have no doubt but an examination into many of the reported cases of insanity would be found equally false and malicious.

SATAN LET LOOSE.

A friend at Fayette, Miss., writes Mr. Partridge that Spiritualism is obtaining a strong hold in that region, and that several persons distinguished for their wealth, intelligence, and freedom of thought, are among the media for the manifestations. Our correspondent says: "The cause is progressing here, despite the opposition it has to contend with. It is sweeping rapidly through the South, while the ministers stand upon the high places and warn the flock to beware, that Satan has been loosed from his dungeon, for a little season, and that the very elect are in danger of being deceived by the signs and wonders that will follow."

A friend from down East, where it is lawful to ask questions, desires to know how Satan got out of his dungeon—whether by some device of his own or through the assistance of some other party? If he has contrived to escape by his wits, in opposition to the wishes of pious ministers, and the elect are thus fatally exposed, is it not evident that there has been a want of vigilance on the part of those who have been entrusted with his keeping? If he has been released to the discomfort of the clergy, and ostensibly to deceive the saints, who is to be held responsible for the mischief he may commit? As the elect when unfaithful have always presumed they were tempted by this master adversary, our friend also wishes to know how Satan succeeded in getting at unfaithful believers, to tempt them, during the long period of his incarceration? We can only say, to our inquisitive friend, that his questions transcend our ability to answer. We never receive any authentic information respecting the movements of the personage referred to, except from the class of persons who have placed us under obligations for such information, in the present instance.

An Exploded Falsehood Revived.

A man calling himself Professor Anderson, an itinerant professional juggler, has been writing a series of articles for the Baltimore Sun, to prove the Spiritual manifestations to be all a trick, and the rappings to be made by the toes! He says that it is, however, a mystery that none but the mediums understand. The Professor has shrewdly taken this way to get the Sun to do a large amount of gratuitous advertising for him under the pretense of communications on the subject of the rapping phenomena. He republishes the long ago exploded and contradicted statement of a Mrs. Culver, first given to the public by a somewhat notorious itinerant lecturer who was not particularly successful in gaining admirers, either of his honesty or his very disinterested benevolence. This is the first time we have seen the old "deposition" used against Spiritualism since its very effectual contradiction by well informed witnesses. There is one difference in favor of Prof. Anderson; he claims to be a professional mountebank, while the originator of the story was a mountebank in fact, while pretending to be an honest exposé of trickery and fraud.

Prosecution of Science.

Since the days of Galileo we supposed science was safe from the courts. But the village of Rhinebeck, however, a few weeks since, prosecuted Messrs. Valentine and Stearnes for lecturing without a license from the village authorities, and fined \$25. A correspondent of the Tribune, says:

In defense it was urged that the lectures and experiments were purely scientific, and therefore, privileged under a proper construction of the audience. This brought to the stand as witnesses the subjects operated on at the lectures, who testified, without exception, that they were wholly under the control of the operators, in body and soul—that there was no collusion between them, and that they performed their various antics, and submitted to the various illusions practiced upon their senses, without the power of resistance.

As this, so far as I know, is the only instance in which the subjects of these experiments have been compelled to testify in a court of law as to their relations to the operator and the genuineness of the effects exhibited, I think the result worthy of record.

We will thank our friends everywhere to send us the names of all persons—not subscribers—who might be interested to examine a specimen number of the TELEGRAPH in its ENLARGED FORM. We have already issued the initial number of Volume II—which is every way improved—and shall be glad to send it to all who may be prepared to consider its claims. We have received several thousand names, and a further unlimited indulgence is granted.

TO THE FRIENDS OF FREE DISCUSSION.

[We most cordially comply with the request to copy the following Circular Letter—and the Editor will sign the call referred to in the Postscript.]

The undersigned, the Corresponding Committee, selected by a large number of individuals solicited for the advancement of the cause of Truth and Humanity, hereby invite all who are friendly to free discussion, to attend a Convention to be held at Hartford, Conn., on Thursday, Friday, Saturday and Sunday, 23, 24, 25, and 26th of June next, for the purpose of freely and fully canvassing the origin, authority and influence of the Jewish and Christian Scriptures.

This invitation is not given to any particular class of Philosophers, Theologians or Thinkers, but is in good faith, extended to all who feel an interest in the examination of the questions above stated. There are many who believe that a supernatural Revelation has been given to man; many others who deny this, and a large number who are afflicted with perplexing doubts—trembling between the silent skepticism of their reason and the fear of absolute denial. In issuing a call for a Convention, we have in view the correction of error, by which party soever entertained, and the relief of those who stand between doubt and fear, from their embarrassing position.

Some may have no doubt that the Jewish and Christian Scriptures have subserved an important end, and yet believe that their mission is nearly completed and must be superseded by a new dispensation; some may believe that their influence has been prejudicial in every respect, and that they have been a curse rather than a blessing to mankind, others may believe them a perfect record of the Divine will to man—good in the past and for all time to come; and others still may deny the plenary inspiration of the Bible, discarding much of the Old Testament, and receiving most or all of the New. Still, such diversity of opinion instead of prejudicing the interest and good results which ought to attend such a Convention, will rather tend to increase its interest and enhance its value to the cause of Truth.

Doubtless a free interchange of thought is the best mode of exciting inquiry and of arriving at the Truth.

"He who has a Truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
And his fellow mortal wrongs."

We invite, therefore, all who feel an interest in this question, without distinction of sex, color, sect, or party, to come together, that we may sit down like brethren in a communion before the altar of intellectual and spiritual Freedom.

ANDREW JACKSON DAVIS,
WILLIAM GREEN, JR.,
WILLIAM P. DONALDSON.

P. S.—Any person who internally feels favorable to this Convention, and is willing to sign a Call, soon to be issued, will greatly expedite the preliminary arrangements by sending his name to either of the Committee.

Mr. Beecher's Report.

A correspondent of the Boston Trumpet gives the following sketch of the proceedings of the Congregational ministers, in relation to reading Mr. Beecher's report on Spiritual Manifestations:

Rev. Charles Beecher, it appears, had sometime since been requested to prepare a paper upon this topic, but on leaving home for Europe, he requested his brother, Thomas K. Beecher, to read what he had prepared. The question was, Shall the paper be received and read? Upon this question the body was divided. Dr. Patton moved that they should take up the subject when the Providence of God would permit Rev. Charles Beecher to read his paper, and not resort to the un-congregational system of having it read by proxy. Another moved that a committee of two be chosen to read it, and if it were right, to publish it in the papers.

Rev. Mr. Cheever spoke in favor of postponing the reading of the paper till the return of Rev. Charles Beecher. It would be attaching too much importance altogether to the Spiritual Rappings, to have it go before the community that that body were engaged in the examination of a matter of such a trivial nature. It was only a nine days' wonder, and would of itself die out. As for his part, he was of opinion that they should not allude to it at all. He saw the tables dancing and tilting about, but he was not therefore going to forsake the Bible and serve tables. [Laughter.] He condemned Dr. Tyng, also, for giving too much importance to the matter.

Rev. Henry Ward Beecher said that, like the witch, they should not be afraid of the ghost which themselves had raised. It was an interesting subject, and had been entrusted to a "judicious family." He had no fear for the consequences. He would therefore now support the motion for having the reading of the paper made the special order for this afternoon.

Rev. Mr. Cheever could not coincide with Mr. Beecher with regard to his not dreading the consequences. What was the Christian religion but a prudent preparation against consequences? As Christian ministers they should, by all means, dread the consequences that might be produced among their congregations by any imprudence on their part.

Rev. Mr. Atkinson hoped now, by all means, that they should have this paper read, and also hoped they would not be suffered to depart without having it read.—And it was finally agreed to.

The Report of Rev. Charles Beecher, on the Spiritual Phenomena, which is now anticipated

with much interest by both believers and skeptics, will be issued in a few days, and we take occasion to inform our readers, that we are about making arrangements whereby we shall be enabled to supply all orders at the earliest moment, and on the most favorable terms to the purchaser. Our friends may send in their orders as soon as they please, and they shall be supplied in their order and as fast as possible. We anticipate a great sale of this interesting document. The retail price will probably be twenty-five cents.

Blue Laws.

The people of Massachusetts are seriously discussing the subject of a proposed law to "suppress Spiritual rappings." We are a little curious to see what means the wise legislators of the Old Bay State would devise to suppress manifestations over which mortals have no control. We may expect to see a proposition soon, to prevent rain during the time people wish to go to church, or some other equally sensible proposition. We clip the following remarks touching the subject, from the Tribune of the 18th.

The Boston Courier used to have an organ of belief for some things, but somehow it is greatly changed. It has become wholly insensible to every new impression. It doesn't believe in anything that antiquity has not set its seal upon. It has no manner of notion of "a good time coming." It slams the door in the face of every idea and every fact that has not long since been introduced into good society. If all were like it we might "put out the light, and then put out the light." The world would have nothing to do but to pull off its shoes and stockings and pull on its night cap and go to bed. There would be no more work for all its poor old Neds or young Neds either. We are sorry to see this relapse into utter foggyism—which is one sin at least which we heartily detest. We pray you, brother Courier, to rouse you from your rocking chair and observe that the world really does move. We have been led to this preface by observing that the Courier, in commenting upon a proposed law in Massachusetts for suppressing "spirit rappings" thus summarily disposes of the subject: "No fact is clearer to the understanding of all men of common sense, who have taken the pains to bestow the least attention upon the proceedings of these 'rappers,' than that they are composed of two classes of people, namely—impostors who cheat, and dupes who are cheated. This is a short-hand history of the whole concern." How can any man pretending to brains be caught talking in this manner? Such blind and wilful obstinacy is a more remarkable phenomenon than any we have heard of in the spirit rappings.

SPIRITUALISM IN WASHINGTON, D. C.

A correspondent of the Cleveland Plaindealer, in a late number of that paper, gives quite a graphic account of the interview of several of the dignitaries at Washington, with the spirits, during the late visit of the Misses Fox to that city. He says:

"A laughable development in spirit knocking was made in this city yesterday. Professor Henry, of the Smithsonian Institute, the most learned and scientific man in the nation, together with another Professor from the same Institute, just to gratify a morbid curiosity, secretly called upon the Misses Fox, who are giving levees here, to hear the raps and laugh at the humbug. With an air of learned indifference and grinning incredulity, the Professor entered the room and seated himself at the table. The first rap sent the blood from the surface to the heart, and he looked the very ghost. A question was asked, loud raps responded, the Professor sat aghast for a moment, when he suddenly and convulsively grasped both hands into his hair and exclaimed, 'My God, it is true!' He jumped from his chair, ran to the window, and so frightened the girls that they left the room, fearing he had gone mad. Just at this juncture Gen. Waddy Thompson, who is a strong believer, came in and quieted the nerves of the excited Professor. After calmness was partially restored, he expressed his regret for coming there, for seeing and being compelled to believe, what he had always considered a most wicked hoax and humbug. He was sorry that it was true, but found relief when Mr. Thompson assured him that one-half the members of Congress were believers, and the balance were bound to be, so soon as their prejudices would allow them to witness the phenomena.

"The Professor had never yet found a nut he could not crack, and he is determined not to give this up without another trial. So to-day he invites the Misses Fox, Mr. Thompson, ex-Governor Tallmadge, of Wisconsin, and the 'subscriber,' to visit the Institute, and there, in the midst of the concentrated learning and genius of the nation, demonstrate the mysteries of the new theory. I will give you the facts in detail. CLIFTON."

In his next letter he writes as follows:

"As I said in my last, Prof. Henry, of the Smithsonian Institute, was to have a second interview with the rappers to-day at the Institute. It satisfied him that the mediums have nothing to do with the raps, and this he has promised to publish over his own signature in the Washington papers to-morrow. But he will claim the whole to be an electrical and not a spiritual phenomena. That will do for a beginning."

The Professor did publish a card in the Union, stating that he tried the experiment of standing the mediums on silk, and did not succeed in getting any sounds and, from this fact, he concluded it was all electrical. If "the most learned and scientific man in the nation," knows no more about electricity than to come to such a conclusion on such testimony, science in our country must be at a low ebb.

The same day, as we are informed by persons who were present, ex-Gov. Tallmadge and others tried the same experiment and had the sounds as freely when the mediums were standing on silk, as at other times.

CLOSE OF THE VOLUME.

It will be perceived that one number more will complete the first volume of the TELEGRAPH, and as we must finish the publication of Dr. Richmond's letters in this volume, it may be necessary to delay the issue of that number. We have not yet (Wednesday 20th inst.) received his eleventh letter of the second series. If our last number of the current volume should not reach our readers until some days after it is due they will be enabled to apprehend the cause. We are now busily employed in mailing the initial number of the new volume to which we invite particular attention.

Will our readers everywhere carefully notice the article, on the third page of the first number of the forthcoming volume, headed "Important Proposition."

Messages from the Spirits.

One or more of the communications here referred to have already appeared, and the remaining ones will find a place in our columns hereafter. Bro. G. will please accept our grateful acknowledgments for his cordial interest in our behalf. We make no great pretensions to skill in our particular department, but shall esteem ourselves fortunate if we merit so favorable an opinion from such a source.

CINCINNATI, April 1, 1853.

To the Editor of the Spiritual Telegraph:

My Dear Brother in the best of Causes—the Redemption of the Human Family from tyranny, oppression, superstition, bigotry and ignorance: I have been a constant reader of your invaluable paper, and have admired the independence and very judicious course pursued by you in conducting it.

I herewith send you thirteen communications, which we have been favored with from time to time, (I have many others,) hoping they may be interesting, useful and instructive to some, at least, of your readers. Official and private engagements have supervened to prevent your hearing more frequently from me.

Hoping you may commence your second volume enlarged, with increased patronage, and that its usefulness may be continued a blessing to our benighted race, I am sincerely and fraternally yours in the Faith and the Hope,

DAN'L GANO.

THE DUTY OF INVESTIGATORS.

From Emanuel Swedenborg, through Mr. Lowe, medium, at D. Gano's, Cincinnati:

In the present crisis of Spiritual development, it becomes the duty of all interested in the progress of the cause, to pursue a course that shall be marked with calmness, dignity and self-possession. Why should men allow themselves, on any occasion, to become unduly excited or over-anxious as to the results toward which they are tending, for by so doing they place further beyond their reach the objects they should strive to attain. Those who are mediums for Spiritual communications should assiduously cultivate their minds in every channel through which knowledge may be obtained; cultivating the Spiritual perceptions to the neglect of the other mental faculties, is both unprofitable and dangerous, for by so doing one class of organs becomes enlarged and too active, while others, for the want of exercise, become inert and powerless.

The excitement abroad in the world upon the subject of the near approximation in the first and second spheres, unless the subject is studied with great caution and wisdom, is preeminently calculated to unbalance the mind and lead men to insanity; and in a ratio equal to the danger involved in the matter, is the good to be derived from it. There is no great good that has not its counterpart in evil, and God in his infinite wisdom has so organized the human mind, that it is ever capable, when exercising its powers, to discern and choose between the two. My own experience in my journey through the first sphere, in my communications with spirits, taught me a lesson that all must learn who would pursue this subject safely and successfully. My own safety and success was secured by my temperate devotion to the subject. In addition to this, I had a well organized and well developed physical constitution. My mind had been schooled to calm and sober reflections, had been strengthened and developed by my researches in every direction after scientific knowledge. I had learned to look coolly and carefully on everything, never allowing myself to become unduly elated with anticipations of things yet unknown and unestablished. Thus when my spiritual perceptions were opened, I was enabled to examine the unseen world of a future state with the same security and self-possession that I would have exercised in examining a new phenomenon of natural science. I looked upon undeveloped spirits as upon undeveloped men, and yet with all my care and caution they deceived me, at different times, with false statements, but were never able to affect the powers of my mind.

When one organ, or class of organs, is brought into great activity, it must be supported by the strength and activity of the whole system and by every organ of the brain, and the highest excellence is achieved by the symmetrical and uniform development of all the faculties of the mind and functions of the body, and to my attainments in this direction was attributable, in a great degree, the accuracy and comprehension

of my perceptions, both in intellectual and spiritual subjects, and the observation of physical phenomena. To encourage children or those who are immature in body and mind, in the endeavor to become mediums for Spiritual communications, is little better than sacrifice of the human constitution. Parents who would shudder at the thought of their children coming in contact with the low of earth, are to be found encouraging them to put forth all their energies in the line of Spiritual development, forgetting, or ignorant, that when the Spiritual eyes are opened, an avenue is created as accessible to the low and groveling as to the high and holy, and that children, if they had their strength, would frequently want the discretion to turn their minds always in the right direction. There are now developing, through the misguided encouragement of parents and friends, hundreds of children who will be liable to become a prey, some to insanity, and others to a species of induced idiocy.

No one should be encouraged to exercise the spiritual perceptions without the exercise of all the faculties of the mind, and for him who would attain to success and eminence in their use, there is double the necessity that he should put forth all the strength of his constitution in the purification and development of its various organs and faculties.

ENCOURAGEMENT AND CONSOLATION.

From the spirit of Chrysostom, written by Mrs. Lowe, medium, spiritually magnetized, at D. Gano's, Cincinnati:

My dear friends, we hail with joy inexpressible the interest which we see you take in spiritual cultivation, and the dissemination of the truths and principles connected therewith. It is a mighty work, a work in which the harvest is great and the laborers few. It is a work of momentous interest, for on its success depends the redemption of the human race from the temporal and spiritual thralldom, whose iron grasp has so long fettered their spirits and crushed the holy image of God in the dust. Look abroad on the face of the benighted earth and contemplate the suffering endured by God's children, in consequence of ignorance and superstition; behold them naked and starving, both temporally and spiritually, and hear them in their anguish cry aloud for salvation and mercy; and then say if you are not willing to be made the instruments in the hands of God to lift them from the pit of despair and show them the way of peace and righteousness. Remember that God is the superintendent of the great work to which you are called, and that he makes ministering spirits of men and women as well as of angels; and that all who heed this call and engage in his service will be rewarded a thousand fold for all their labor. To them it will be given to reap the full fruit of all they sow; their eyes will be opened to see the joys that await them beyond the grave, and their feet will be guided by the lamp that grows not dim, by the sun that knows no sitting hour. They will be co-workers with angels and will learn with them, and of them, and each day increase in perfection, in happiness, in wisdom and knowledge. Day by day will their spiritual visions be strengthened, till they are enabled to look forth on the flowing plains of never-ending eternity, where dwell the mighty host that have gone before them, who will share with them their knowledge and strengthen them with words of wisdom, consolation and love. They will be fed from the table of the Lord, for who ever saw the righteous forsaken or his seed begging bread? Their paths will be opened before them, and spiritual duties made clear as the noonday sun. They will be drawn together and their strength and efforts united in reforming the world, and erecting a social fabric on the firm basis of love, justice, and human brotherhood, whose end and aim will be the development of man, physically, intellectually, morally, and spiritually.

Your friend and co-laborer,

JOHN CHRYSOSTOM.

September 2, 1852

Advice to Mediums, Etc.

Communication from the spirit of Professor Hosmer, September 17, 1852, through Mrs. Lowe, clairvoyant medium, spiritually magnetized, at D. Gano's, Cincinnati:

It is often urged against the Philosophy of Spiritual intercourse, that nothing scientific or valuable is ever communicated through that channel. Now, so far as there is truth in the assertion, it is attributable to the imperfections of the mediums, and to the want of a proper appreciation of the subject on the part of those who are investigating it. A very large proportion of its advocates are of that class of individuals who look upon the Spirit-life as being "the rest of the soul"—"the quiet joy"—"the sleep serene"—"the end of all toil," and "the consummation of all labor." It is to them a life of indulgence, a state of joyous intoxication, in which the faculty of veneration is the chief actor, and taking this view of the subject, their object is to hear of their departed friends, of their happiness, and of the beauties of the Spirit-world; all their interrogatories are of a selfish or frivolous character, and the result is that the answers are in perfect correspondence to their wishes, and to the state of their minds.

The spirits are ready and anxious to communicate to the world knowledge that will be useful in the development of practical science, facts to be made available in the elevation of the Human race; and it is for

this end that they labor on the earth. A medium of communication between the first and second spheres would be of but little use, if through it mankind could not be elevated in the scale of wisdom and human perfections.

Spiritual intercourse is approaching a crisis, or change, which is very important, and calls for the attention of all who are interested in it. It will involve the removal of a number of mediums from their present to a higher and more useful sphere of action. Instead of their powers being used to furnish tests, and to gratify the curiosity of the newly initiated, they will be exercised in the development of science, philosophy, morality and religion. As long as mediums are confined to the first sphere of clairvoyance, they are prevented from achieving any considerable degree of perfection beyond it, and there is already a large number whose development has been retarded from a want of the knowledge of this fact. A child may be compelled to repeat the alphabet continually, but never be learned to read by the process, and the same remark may be applied to clairvoyants. An individual may remain in the superior condition from youth to old age and if confined to the examination of one set of objects will, at the close of life, have learned but little of real value. You may say, perhaps, that the unconverted must necessarily have tests, and it is, indeed, very true; but let them be furnished by clairvoyants in the first sphere of development, for while in this sphere their attention is necessarily directed to the class of objects satisfactory and interesting only to those who are skeptical and unconverted. It is the duty of every clairvoyant to put forth all his energies in endeavoring to develop his own powers, and it is also his duty to give to the world the knowledge so received; but it is no more his duty to allow his development to be retarded by the ignorant and the skeptical, than it is the duty of the Professor of Mathematics to confine himself to teaching the multiplication table.

Communication

Given by the Church Father, Chrysostom, through Mrs. Lowe, clairvoyant medium, induced by conversation as to the propriety of silence and passiveness in conducting Circle meetings, at D. Gano's, Cincinnati, Sept. 18, 1852

Wisdom reigns in quietude; all our best impressions, our noblest aspirations, are received and felt in seasons of quietness. When there is confusion in the external world, it seldom fails to disturb the internal world, or mind. The medium of communication between the two spheres is of so delicate a texture that the least disturbance or commotion creates a liability to receive incorrect impressions. We can not commune with our own thoughts, can not examine ourselves in the midst of commotion and disturbing influences; and if we can not do that, how can we expect to communicate under such circumstances with the beings of another sphere, between whom and ourselves the medium of communication is so imperfect. Spiritualists generally pay too little attention to the development and culture of the devotional feelings. It would seem from the view they appear to take of the subject, they were almost desirous to materialize Heaven. They cast from their minds all idea of restraint, and by their conduct and language almost disown their allegiance to God. They seem to look at spirits as a class of beings doing their own work and laboring in their own strength, when the fact is they are ministering angels, provided by the beneficent Father of the Universe, to relieve and elevate the human race. They are taught by Him, and if we would learn of them, we must heartily acknowledge His supremacy. He is the vine, they are the branches; without His aid, His counsel, and permission, disembodied spirits would never have been known to the world. It is through His divine mercy that the darkness is being turned into light, and in consideration of this, my friends, be persuaded to look to Him humbly and prayerfully for the strength which He is willing to give to you through His ministering angels. Be willing to learn of them and with them—be willing to be made their co-workers in the cause of human elevation—cultivate in your minds a feeling of submissiveness that will enable you to work faithfully and with untiring perseverance in any part of the Lord's vineyard that may be allotted to your care.

A Spiritual Manifestation Without a Medium.

FLATBROOK, Columbia, Co., N. Y.,
March 22, 1853.

FRIEND BRITTON: If you deem the following facts worthy a place in your paper, you are at liberty to publish them.

Saturday, August 14th, 1852, just after dinner, while in my shop, the weather being calm and beautiful, the doors and windows open, for a nooning I took up a book and began to read. While my mind was engaged in the subject matter of the book, suddenly my attention was attracted by a kind of jingling noise much like the rattling of a chain, apparently much like a person approaching the building with an ox-chain in his hand; it presently changed to a noise like the jingling of pieces of tin; still approaching me it changed again to the sound of a little bell, and as I listened to it, bell after bell was added till there appeared to be quite a number of them. The sounds grew softer and more melodious and continued to become more musical and sweet, when it came into the room and remained on or over the counter about ten or twelve feet from where I sat. It then played (once over) half of a most beautiful and regular tune, and then suddenly ceased. Much did I regret that it stopped so soon, for I greatly desired to hear it more. The sensations which the music, together with the circumstances, caused me to feel, were delightful and thrilling.

The music was instrumental and sounded as much like a large music box as anything I can compare it to, only it sounded better and louder than any instrument of the kind that I ever heard. The delightful feelings which this manifestation produced on me at the time, I can not describe, yet the skeptical feelings which immediately followed, half destroyed my pleasurable sensations: for the phenomenon being new and strange to me I began to cast about in my mind for some natural cause, but I utterly failed in every attempt.

The eccentricity of the manifestation is certainly remarkable—the gradual change of a rattling, jingling noise to that of a ravishing beautiful tune—its being of so short duration, and only half of a tune, so tantalizing, begetting in me such a longing and intense desire to hear the rest of the tune, for to have heard it long enough to have learned it perfectly, or,

if some one else could have heard it as well as I, would have been no little satisfaction.

The sounds, all of them, were such as were perfectly familiar to me—the jingling of a chain, the rattling of tin, the sound of bells, and of an instrument of music. If it was a veritable manifestation from the world of spirits, (and on no other hypothesis can I account for it,) then we must naturally infer that the spiritual world, at least in some respects, is much like the natural.

I am fully sensible that the reading of the above facts can never be so convincing to any one as the realization of them was to me; nevertheless the minds of those who have had similar manifestations will readily respond to them; but again I am aware that by many they will be considered as the vagaries of an excited imagination, and perhaps by some as the effects of the incipient stages of insanity. Let men and women think of them as they may; to me they will ever remain outstanding veritable facts. The facts in themselves are simple indeed, nevertheless wonderful; a pebble or a grain of sand in itself considered is as wonderful as the Alps or Andes.

D. S.

MESSAGE FROM A SPIRIT.

MISS RHODA FULLER, MEDIUM.

The spiritual truths I here desire to impart are those adapted to the youthful investigator, as you are sufficiently firm in your belief. I will ask, wherein do they behold inconsistency in these spiritual privileges? True, there is nothing to gratify avarice, yet when man familiarizes his present existence with the life that is permanent or unending, these truths will be hailed as the dawn of a brighter day, wherein spiritual brilliancy can illumine the mortal pathway. Then all will be enabled to walk in a manner that can develop the superior nature, thereby portraying beauty and consistency in all they behold.

Many fancy the mortal existence disconnected from the spiritual, and direct their pursuits accordingly. Our efforts are to remove this error, therein causing all to behold a design in creation. Glory could not be granted the Father for bestowing the numerous trials Humanity are subject to, were not unending joys attained by the transition. With a strict adherence to former promises, doubt can be removed from the reflecting mind. "This mortal shall put on immortality," is familiar to all, yet do they inquire, in what does immortality consist?

Can they imagine that an existence of freedom from every duty? At once the feelings recoil from such a position. Then wherein shall spiritual efforts be exerted?

Spiritual natures can be efficient aids to their contemporaries, yet a surplus of laborers would dwell in the field, were there no requirements in behalf of mortals.

Oh, that all opposing these Heavenly emanations, could view humanity in its present deformity, and then marvel that spirits are thus attracted to earth. Now they inquire, where is our abiding place. I will reply, wherever our mission can be most perfectly fulfilled. Heaven is not a place made joyful by outward adornments, (as there is no natural vision to gratify,) but a condition of mind that renders all things pleasing to our natures. No oxygen or hydrogen are spiritual requirements, thus we can pass with the facility of thought, dwelling in the immediate atmosphere of those we love. True, the divine mind or central light, exerts a general supervision over all animate objects, still that does not prohibit his imposing duties upon his spiritual children. The pleasures we enjoy I will not here attempt to depict, as the minds for which these suggestions are offered, could not embrace their full beauty.

My design in thus simplifying the philosophy of these truths is to adapt them to the infantile mind in spiritual elevation. When they are presented in their full beauty, they dazzle rather than convince.

Offer this to those yet dwelling on the spiritual alphabet.

Yo. rs with joy unspeakable,

MINERVA KELLOGG.

(From the N. Y. Evening Post.)

ABOUT RAPPINGS.

Our cotemporary of the Washington *Globe*, calls us the "vindicator or apologist of the rappers," because we do not believe that occurrences which have been witnessed by thousands of neighbors and friends are either a delusion or an imposture or one hand, or a spiritual revelation on the other, preferring that they should be investigated scientifically, as men of sound minds are in the habit of trying any other facts. That some men make use of "the rappings" to accomplish their own purposes is more than likely, seeing that the best as well as worst of things are turned to the uses of selfishness; but the fraud of a few is no reason why we should invoke the penalties of the law against the faith of the many.

We met, a few years since, with a highly respectable old lady in New Jersey, who questioned us very seriously about the stories she had seen in the newspapers, of men who had sent long messages from New York to New Orleans, and get an answer in ten minutes. We assured her that we had done as much ourselves, when she rolled up her eyes and flung out her arms, with an expression of utter incredulity, exclaiming, that for her part, she did not believe that anybody could send a letter two thousand miles and back in ten minutes, unless he had sold himself to the devil. We would not compare our cotemporary to the old lady, but we are forced to say that, like her, he first mistakes his premises, and then draws a wrong conclusion. He assumes that all the strange phenomena classed under the head of "spiritual rappings" are the merest deceptions, and therefrom concludes that the courts should deal with those who are concerned in producing them. Now, to us they appear as singular and abnormal developments of some undiscovered natural agent—singular but not peculiar, however, to these times—which should be submitted to a scientific rather than a judicial inquest.

The truth is, that our knowledge of nature and its powers is as yet exceedingly limited. We have picked up a few pebbles of truth here and there on the shores of a great ocean, to use the illustration of Newton, but of the treasures and wonders of the deep itself, we are ignorant. All the vast field in which electricity and magnetism play so important a part, is quite closed to us, and we are only beginning to discern that it exists. Every day reveals a little more of it to us; every day explodes some mystery into a simple fact of nature; every day gives us glimpses of undiscovered regions and agencies; and it is therefore altogether unwise, because we can not yet explain all the curious things we meet, to set them down as im-

positions and falsehoods. These very spiritual rappings, for instance, have certain analogies with great facts of science that we do know, which render it probable that the laws by which they are regulated will sooner or later be discovered; and until then we deem it best to wait, before expressing a positive opinion. They may be "a tragical-comical humbug," as the *Globe* asserts; but humbugs are surely not so rare that a man must fly into a passion every time they turn up, or call solemnly upon the courts to put them down *et armis*.

The *Globe* will see by these remarks, as it ought to have seen from the whole tenor of our first article, that it misrepresents us in calling us "the advocates and apologists of the rappings," as our object was to enter a protest both against the unreasonable incredulity of those who denounced them, and the superstitious imposture of those who accepted them as spiritual. All that we urged was that phenomena so well authenticated, so almost universal now, as those which go under this designation, ought to be inquired into, and not persecuted. Doubtless the *Globe*, when it has learned more of the subject, will be less forward in prejudging the question.

We must correct, before we close, a slight historical error of the *Globe*. It says that the witches of New England, in old times, were innocent persons who were punished because the public opinion of the whole country was opposed to witchcraft, whereas the modern rappers are simply impostors. But if it will look into Cotton Mather's account of the matter, it will see that many of those who were alleged to be witches possessed the same power of moving tables, breaking crockery, and rattling all round the walls of a house, that the modern mediums possess. The phenomena have a great many analogies, but we should be ashamed to see them treated at this age of the world in the same spirit in which they were treated two centuries ago. The *Globe*, at least, ought to be wiser than its Salemite ancestors.

A Thought for Atheists.

That men, who have the courage to think for themselves and dare utter their thoughts despite the current theologies of their age, are mostly honest, I have reason to know their very daring shows it. To that class of these exceptions to the common mind denominated Atheists, let me suggest an inquiry, to-wit: If chance, working through a concourse of atoms and events, can in succession develop the material organizations we witness in ourselves and around us—and consisting as they do of what is terrific and venomous both in man and beast as well as in what is harmless and beneficent—may not that same chance develop Spiritual existences equally individualized as ourselves—nay, even a devil and a hell, big and monstrous as imagination can conceive? Electricity and light surely are something!—all the impalpables, even, possess more power than any of the material elements and arrangements do—and may they not become, and are they not, the elements of all tangible and real life, or the menstruum rather in which spirit-life exists, thinks and acts?

Another suggestion: It is generally conceded that, as far as man is concerned, a greater amount of evil than good has hitherto existed—unless existence upon any terms is desirable—therefore, upon the doctrine of chance, man may himself be developed a devil, and Nature, or chance, become a greater monster than even a "Catholic Inquisition" for the Universe would be.

WM. J. YOUNG.

Investigating.

The Philadelphia papers are proposing an investigating committee of scientific men to investigate the Spiritual phenomena. The daily *Register* and *Ledger* advocate it strongly. The *Register* says:

"Our correspondent Franklin sneers at the whole rapping business. So did we, until we were whirled around on the top of parlor table, cutting up all sorts of fantastic tricks, without being able to tell why or wherefore. If the Trojans were excusable in wishing to know why the wooden horse moved, we shall not be held unreasonable for asking wise men to say why the tables go through the old truncheons testified to by thousands of our citizens. As to the intervention of spirits in the matter, we are rather skeptical, having, as yet, no proof that the phenomena attributed to them differ materially from the common ones of clairvoyance. *Prima facie* evidence is entirely against the spirit theory. If the spirits are now about us, they were about the men of preceding generations; yet there is no well authenticated instance on record of a spirit's having either said or done anything much to the purpose. Still, if the spirits can establish their entity, we have no objection. Let them be summoned before a sensible jury to justify their pretensions to be ranked in the category of facts, and their right to upset the intellects of so many weak persons among us. The matter should be decided one way or the other, after candid and full inquiry and experiment. Following the lead of the *Ledger*, we are decidedly in favor of the committee.

(Correspondence of the Cleveland Plain Dealer.)

Spirit Rappers in Crawford County, Pennsylvania—Old Fogies Laid out Again.

Editors of Plain Dealer: A short time since a meeting was appointed to be held at the school-house in Steinburgh, Crawford county, to hear a lecture on Spiritualism. Several old fogies of sectarian stripe determined that the meeting should not take place, and privately arranged that on the same evening appointed for the meeting, they would hold a prayer-meeting in the school-house, and by assembling half an hour earlier than usual, they would have possession of the house, accordingly they commenced praying furiously loud, and by this means expected to scare the spirits. Several Spiritualists and mediums at length arrived, and the rappings commenced. One of the Rabis declared the Devil was in the house. Others asked where he was located—none could see him—and the majority thought he wasn't there.

Rev. Mr. Smith, a Spiritualist, requested the assembly to proceed with their prayer-meeting, assuring them that spirits were favorable to sincere prayer. They at length threatened to hustle the rappers out, but owing to their numbers it was not deemed practicable. Accordingly complaint was made to a devoted Justice of the Peace, a member of an orthodox church of old foggy stamp, and eleven of the Spiritualists were arrested. Two of the desperadoes were little girls between eight and nine years old, charged with disturbing the meeting, one of the defendants was not present at all; but it was all the same he thought, which in some minds was a crime. Others of the defendants spoke not a word nor moved a hand.

Rev. Thomas Graham, of Conneaut, Ohio, who on occasions of need is an attorney as well as a worker in the cause of his master David, was employed to prosecute them. The testimony being closed, and the Justice being on their side, the defendants were found guilty, and fined from \$5 to \$10 each, with costs. Writs of certiorari were issued, and the whole proceedings brought before Judge Galbraith, who reversed all the judgments, and ordered the prosecutors to pay all the costs, as it appeared to be a malicious prosecution. Thus endeth the chronicles.

"MODERN TIMES."

We think it more than likely that some of our readers may thank us for the information contained in the subjoined card, and, accordingly, we cheerfully assign it a place in our columns. We know nothing, from personal observation, of the new settlement denominated "Modern Times," but our information respecting some of the parties engaged in the enterprise warrants us in supposing that it presents all the advantages named in the following

CARD—TO THE PUBLIC.

The undersigned are citizens of "Modern Times," Long Island, two hours' ride from New York, upon the Long Island Railroad. We take this method of informing our fellow-citizens, who are desirous of bettering their condition in life by escaping from hostile competition, and obtaining and retaining for themselves the full results of their own labor, that an opportunity is presented at this point, such as we believe exists nowhere else. Several philanthropic gentlemen having secured for the purpose, between seven and eight hundred acres of land at the center of Long Island, the "garden of New York," invited the undersigned and others to commence a settlement upon it. We have been during the past year residents here, and already experience great benefits from our location and the principles which have governed the settlement. We foresee far greater benefits with the increase of numbers. The object of the settlement is to furnish an opportunity to exchange labor equitably (bringing up the labor of women to the same prices as that of men, etc.), according to the plan expounded in "The Science of Society," by Stephen Pearl Andrews, and "Equitable Commerce" and "Practical Details in Equitable Commerce," by Josiah Warren, (Fowlers & Wells, New York, Publishers); but no pledges are required, and no understanding, implied or expressed, is had with the settlers, that they are to live upon those principles or in any given way. They will be expected to do so just so far and no farther than they find their interest and their judgment impelling them to it. No conditions whatever are imposed except that the candidate for settlement shall receive an invitation to become a citizen after forming the acquaintance of parties on the ground, by letter or visit; in any way, in fine, by which they can be satisfied that he is a fitting person for such an enterprise.

The spring is just now opening. It is the best time of the year for those who intend building, to make their arrangements. A broad and ample domain is secured, to be entered upon and possessed by laboring men and women who desire to achieve independence, and numerous social advantages no where else to be had. This domain is offered to them, as no other lands upon which a town is to be built were ever offered; that is, without a dollar of profit or enhanced price above their prime cost, as wild lands. Hence a lot the size of an ordinary city lot, such as is sold in villages not much larger than Modern Times is already, for from \$50 to \$500, is sold here to the settler at a price between a dollar and a half and two dollars. An entire acre costs about \$22. The limit on each settler above which he can not buy, is three acres. The land is excellent for gardening purposes and small agriculture—a kind of light and pleasant loamy soil, free from mud, dust and sand. These lands are secured to be taken up upon these terms for about three years yet longer. Those who come the present season will of course secure the more central and valuable locations. There are no intervening lots or acres reserved for speculation. Every thing is *bona fide* for the exclusive benefit of the actual settlers, and for the building of a large town, or "Equity Village," upon just and reciprocal principles. There is no combination or association, but certain cooperative advantages offered which, as above stated, persons are free to accept or reject. The settlers on the ground at the opening of this spring, all comfortably housed, and beginning to establish various trades and branches of business, are about seventy. It is expected they will number by hundreds before the fall. There are great facilities for building here which can not be specified in a card. The vicinity of the largest market in the country is of great importance as respects selling the produce of the land and the workshop. The climate is salubrious and delightful. Persons desirous of joining us should first peruse the books and make a study of them. Then a letter addressed to either one of us, or to Josiah Warren at this place, and to Mr. Andrews, 40 Dey-street, New York, will be cheerfully answered, and additional information given. We have not, and no one has, a dollar of pecuniary interest in spreading this information, other than that which every settler will have on his arrival here. We request, therefore, all editors and others who are interested in industrial reform, to assist us in making known the above facts.

ROBERT GRAY.

Late Congregational Pastor, Boonton, N. J.
WILLIAM METCALF,
Late merchant, Brooklyn, N. Y.
B. F. BOWLES,
Late Universalist Pastor, Southbridge, Mass.
T. C. LILLAND,
Phonographic Reporter.

NEW-YORK CONFERENCE.

FOR THE INVESTIGATION OF SPIRITUAL PHENOMENA
[WEEKLY REPORT.]

FRIDAY EVENING, April 7, 1853.

Mr. Partridge adverted to the Report of Rev. Charles Beecher, who had been appointed by a Committee of Congregational ministers to investigate the alleged Spiritual phenomena. Mr. P. was present when it was read, and spoke of it as evincing great candor and research. Mr. Beecher had evidently entered upon the task assigned him with a determination to ascertain, if possible, the truth in the case. It was understood that the Report is to be published, and he hoped would be circulated far and wide and read universally. It was noted, worthy, perhaps, that the august body who had constituted Mr. Beecher a committee to examine the subject and report, were divided on the question of its being read. At first, a majority was against it, and its reading was postponed one day in consequence. Many of those who opposed the reading had formed conclusions adverse to the report, and were evidently disappointed in it. As they had come to an opposite conclusion without facts and without investigation, both, of course, were deemed unnecessary, and the report superfluous. It was held virtually, however, by others, that if the Devil had really made his appearance in the flock, it was no time for the shepherds to sneak off, but rather to stand up manfully and meet him face to face. So the report was finally read.

Mr. Townsend announced the formation of a Conference of Spiritualists in Brooklyn, who meet every Monday evening, in the Clinton Academy, in the rear of the church on the corner of Clinton and Pierpont-sts.

Mr. Partridge called attention to the new volume of the TELEGRAPH, which is to be enlarged in size and, he hoped, also in the sphere of its circulation and usefulness. He spoke of the continued progress of Spiritual truth, as evinced by his daily correspondence, and he desired the cooperation of all, to make the paper worthy the cause it advocates.

The following paper was read by Mr. W. J. Young:

MR. PARTRIDGE: Permit me to state a peculiar manifestation that occurred to myself at Mrs. Brown's, No. 78 West Twenty-sixth st., on Wednesday evening, April 6, 1853.

I had prepared myself with a list of the names of my departed friends and with this test question, purposely vague and general to prevent self-deception, "Will the spirit remind me of something known to itself and me?" The early part of the evening being mostly occupied by those unfamiliar with the phenomena, and skeptical at best, no spirit answered to my first inquiry, and I had dismissed from my mind almost the desire to have "a hearing." But an opportunity occurring, late, I took up my list of names, without premeditation, and asked if a spirit friend was present. Having ascertained by the raps that there was one, I drew my finger over the list, and the raps occurred at the name of my father, and the number of letters in his name was then rapped out. The alphabet signal came next, and the name of David Henry was spelled, to my surprise. But supposing this spirit had thrust himself unbidden upon me—the spirit, it would seem, of an old gentleman in my native village, to whom, in extreme old age, when supported by the town, I had shown the same reverence and respect as to the wealthy, and even more—I thought I would test his memory, and asked the name of my eldest brother, by raps, when I came to it among the list—and was answered correctly; then of my next oldest brother, and was again answered rightly; so, likewise, to other desultory questions, in the main; and then I gave up my turn to others, utterly forgetful of my first intentions—when suddenly, my eye falling upon the scrap of paper whereon the test question I had proposed was written, the thought suggested itself that the name "David Henry" was in answer to it—that the spirit was less forgetful of my original intention than myself. The opportunity occurring, I then asked, Was the name of David Henry given in reply to this question? pointing to it at the same time—and the raps came affirmatively.

Whence comes this intelligence? I am certain that every name and incident rapped out to me was entirely beyond the cognizance of every person present but myself, and the name of David Henry, when being rapped out, was so utterly out of my recollection that I expected some surname to follow it, and that "David Henry" was but a given name.

And here let me make these observations. That science and events are demonstrating that every foundation that materialism has hitherto rested upon, is crumbling. That we are spirits, instead of spirits to be, and that we probably will never cease to be spirits. This is contrary to my opinions, for the last twenty years—I confess, opinions entertained against my wish, too, and that no sectarian philosophies did or could disturb—because they have generally been based upon the command and the authority of dogmas and individuals, and not upon the suggestion of reason, of fact, or of science.

I find that by the act of my will, I can jump, by using my feet and legs as levers, two feet perpendicularly, and despite the gravity of my body. Were that will released from this encumbrance, might it not descend or ascend at pleasure? its affections and desires being its attractions and propelling forces? Let me illustrate, by a well known fact: Iron, under certain conditions, becomes permanently magnetic, and if placed at certain distances from unmagnetized iron, it will either be drawn to that iron or draw the iron to itself! But suppose that magnetism escapes from the iron, is the magnetism lost, or only detached? Ergo, is not this individualized, subsequently detached, magnetism, something near a parallel to the spirit or soul of man, and does not the spirit or will or that compound of elements that enters the system through the lungs on our first coming into this atmosphere, constitute man that "living soul" which makes us, when we mature, the intelligent beings we are? But I know how vain all philosophy is—how worse than useless all mere speculation—facts, facts, are the only reliable philosophy—the only lights of God and Nature, and each mind can only be responsible to the amount of truth it receives and understands.

Adjourned. R. T. HALLOCK, Sec'y.

Nothing can more clearly illustrate the materialism of the age than the disposition, of late so prevalent, to ascribe all spiritual phenomena—to an exact type of ancient manifestations—to a diseased action of the faculties.

ANOTHER FACT.

WORCESTER, March 19, 1853.

FRIEND BRITTON: I wish to add my testimony to the cause of Truth, I send you the following communication, which you are at liberty to make such use of as you think proper.

A company of friends, seven in number, met at the house of E. W. Parker, for the purpose of receiving intelligence from the higher spheres—when the hand of one of the mediums present was moved to take the alphabet, and the name of Frances LeBritton was spelled out. The question was then asked,

"Who are you, and why have you come here to-night?"

Ans.—"I am the spirit medium, or the one trying to control Mr. F. this evening."

As no one present had ever heard of a person by that name, the question was asked,

"Where did you live while in the flesh?"

Ans.—"I died at Newburyport, December 6, 1849, aged eleven years. My father's name was Edmond LeBritton. He lived in Lowell."

Q.—"How are we to know that this communication is correct?"

A.—"Mr. F. can write to his step-mother, in Newburyport."

Q.—"Does she know the facts?"

A.—"She can ascertain them."

The next morning the medium's hand wrote, Frances S. LeBritton, Edmond L. LeBritton. The middle letter being left out the evening before.

Accordingly, Mr. F. wrote to his mother, and received the following answer, from a young lady, a member of her family, she not knowing the circumstances herself.

"NEWBURYPORT, Feb. 20, 1853.

MR. F.—Sir: At your mother's request, I write to you, thinking I can give you the information respecting Miss Frances S. LeBritton you require.

"She was the daughter of Edmond L. LeBritton, formerly a lawyer in this city. He removed from here to Lowell, in the year 1848 or '49. He died in November 1849. His sister, Mrs. Johnson, of this place, attended the funeral, and when she returned she brought Frances home with her. She had been here but a short time when she was taken sick and died, on the 9th of December, 1849, between the age of ten and eleven."

When Mr. F. wrote to his mother, he merely inquired if there ever was such a person, giving her name and that of her father, and requesting to know her name and the time of her death. You see the only difference is in the date respecting the time of her death—but the spirit says the lady was mistaken. I have sent you the facts, as they are. You may use them as you think best.

Yours, for Truth and Progression,
J. L. TARBOX.

SPIRITUALISM IN OHIO.

MORROW COUNTY, Ohio, Feb. 28, 1853.

S. B. BRITTON: I have often thought that some notice of Spiritualism in this region might be interesting to your readers, if not to you; and as no one, so far as I know, has communicated anything respecting it, I conclude to do so myself.

Something over a year since a few persons, in the township of Bennington, in this County, organized themselves into a circle, and, after meeting together for a considerable time, had slight manifestations in the movement of the hands of perhaps two or three individuals, which increased until the whole system of some, at least, were more or less agitated; while others being added to the number were more powerfully operated upon than those who first came under the mysterious influence. Since then, however, the character of the manifestations, in some, has materially changed. At first, answers to questions were obtained only by motions of the hands in any direction desired; then by impressions made upon the mind of the medium; then by a medium becoming clairvoyant and answering questions or delivering messages from spirits; followed by others who, though not clairvoyant, were influenced by spirits who desired to communicate their thoughts to their friends and others on earth. More recently a writing medium has been developed, one piece of whose poetry I send you for publication in the TELEGRAPH.

It is perhaps worthy of remark that, of the persons who first formed the circle in Bennington, not one had ever seen any of the Spiritual manifestations. All that they then knew about it was gathered from reading and hearsay. They, however, went boldly into it, regardless of the contempt, ridicule and opposition of neighborhood friends; and with a zeal and perseverance worthy of men and women seeking after truth, have kept up their meetings twice a week, without one failure, from that time to this. The interest of most of the first promoters of this circle has at no time flagged, but rather increased as they progressed; while through them the interest of many others has been awakened, and other circles have been formed in different neighborhoods, enlisting additional attention and followed by convictions to the truth of Spiritualism. The whole country, in fact, has been aroused, and many mediums developed; though some, I might perhaps say many, who have had faith in the Spirituality of these things have lost it, and some who became mediums have lost the gift; the cause of which I can not comprehend. Other mediums who appeared to have good gifts, and were high of promise, have deteriorated, losing the faculty of receiving mental impressions, though they continue to be agitated physically, but have no communications, scarcely even getting answers, in any way, to questions asked of the spirits through them. This loss of gift is common to all classes of mediums in this region.

I ought, perhaps, to bestow a passing remark upon mediums who appear to possess the gift of healing, as some such are found among us. In some cases healing is done by mesmeric passes, or by rubbing or slapping the patient or part affected, or by the action of the will—merely desiring the malady to be removed. Some of these mediums, too, seem to have become deteriorated.

I will particularize one instance of loss of the gift of mediumship: A family not far from here, sometime since, had in the day and during the evening, quite a number of satisfactory communications by raps, since when the rapping has not returned. I could also mention a number of cases of mediums who formerly received answers to questions and also had more extended communications by impression on the mind,

who have greatly deteriorated. But I will let this pass for the present.

I think there has been some disappointment felt by many of the friends of Spiritualism here in consequence of its slow progress. I confess myself one of that number. It is probable, however, that I have been expecting too much; hence disappointment necessarily must ensue. But can we not become acquainted with the law by which these phenomena are governed? Can we not know so much of it that persons who are not as yet favored with being mediums can become such, and those who are, be enabled to progress faster? Or must development and progression always depend upon the knowledge of the spirits in conjunction with some unknown and incomprehensible law of our being over which we shall never be able to exercise any control whatever? I have nearly adopted the latter conclusion, unpleasant as it is; though possibly a long course of observation, aided by the spirits themselves, may enable us to know more of the nature and mystery of this hidden agent which seems to connect the mundane with the spiritual sphere. Possibly some one more experienced than myself may, even now, possess a much larger knowledge of this occult law than I do. If so, would it not be well to lay it before the public?

But I must bring this communication to a close, which I will do by giving a short history of the origin of the poetry which I inclose along with this, and which I desire you to give to your readers, if you deem it worthy. I gave the title to the poetry myself; and if any one more appropriate occurs you are at liberty to apply it. The verses are written in the same measure as that of a Methodist hymn called "Wrestling Jacob," composed by Charles Wesley, and are, consequently, adapted to the same tune. An admirer of the tune had a neighbor who was a writing medium, and occasionally wrote poetry under the influence of Wesley's spirit; and he desired the medium to request this spirit to compose a spiritual song, suited to the same tune. The result was the lines I send you. Whether they were actually written by the spirit whose name they bear, you and your readers can judge as well as I; but be this as it may, however, the poetry is good, both in composition and sentiment.

INVITATION.

Come, O! thou unbeliever, come,
Nor fear the dawning of the day;
The sunlight soon will gild the morn.
Dispelling darkness far away:
The awful darkness and the gloom
That spread their mantles o'er the tomb.

O! come, and let the spirits teach
Your willing minds no more to stray;
In virtue's paths your feet may tread,
From hour to hour, from day to day;
Fearing no evils from above,
Whence cometh light, and life, and love.

O! come, as did old Jacob, come,
The angels blessings to procure;
Fearless of what the world may say,
Wrapt in the gloom of night, obscure,
For worldly counsels prove a snare,
Since light and wisdom are not there.

Ye seek for bread to feed the soul,
From sources whence it can not come;
Whilst doubt, and darkness, and despair,
Cast gloomy shadows o'er the tomb—
Corroding all your joys below,
Nor peace nor safety ever know.

O! come, and let the spirits guide
Where doubts and darkness never come;
Where sweetest blossoms, by the side
Of living streams, forever bloom;
Where hungry souls may come and dine
On fruits, that grow on every vine.

The angels teach of worlds thus fair,
Where living beauties always bloom;
Perpetual Spring is ever there,
Shedding on all a rich perfume;
Where Love its blessed fruits display,
Throughout one long, eternal day.

Come, mortals, come! the spirits say,
Where streams of radiant light unfold,
To gild with hope your darksome way,
Till greater beauties you behold.
O! come, and drink of fountains pure,
That you may live and thirst no more.

CHARLES WESLEY.

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